



Tanbih Sufi Counseling Guidance Thoriqoh Qodiriyyah Naqshbandiyyah Suryalaya To Cultivate Moderate Religious Attitudes Among Students (Research At Sirnarasa Islamic Boarding School)

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Abstract

Religious moderation counseling needs to be provided to Islamic boarding school students as future scholars and national leaders. Indonesia as a heterogeneous country needs a religious leader who is able to unite the nation. Islamic boarding schools are the most appropriate place for instilling tolerant, inclusive, and moderate Islamic values. Religious moderation in Sirnarasa Islamic boarding school provides Sufi counseling guidance based on Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah Suryalaya to foster a moderate attitude in religious students. The purpose of this study is to examine the process of Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah Counseling Guidance to foster a moderate attitude in religious students in Sirnarasa. The methodology of this study uses a qualitative approach using the case study method with observation, interview, and document techniques. The results of this study are: (1) Abah Aos as Mursyid Thoriqoh Qodiriyyah Naqsyabandiyyah becomes a counselor and role model for moderate attitudes in Sirnarasa students. (2) All students are given Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah Counseling Guidance to become moderate individuals and ready to live in a plural society. (3) Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah Counseling Guidance is based on Sufism teachings, especially Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah with methods and stages that are adapted to Islamic Boarding School activities such as reading the nine pillars of world civilization, manaqib and suhba.

Keywords: *Guidance; Counseling; Sufism; Religious Moderation.*

INTRODUCTION

Religious moderation is a program of the Minister of Religious Affairs of the Republic of Indonesia to create peace in religious and national life. Religious moderation is a perspective, attitude, and behavior that always maintains a middle path, avoiding extreme religious attitudes, whether right-wing or radical, or left-wing or liberal (Kementerian Agama Republik Indonesia, 2019). Strengthening religious moderation is necessary in Indonesia, a pluralistic nation with diverse religions, ethnicities, cultures, and beliefs. Not only is there religious diversity, but religious adherents also have diverse religious perspectives, as evidenced by the numerous religious groups and sects. Strengthening religious moderation in Indonesia is urgent because pluralism is prone to friction and conflict between religions and within religions.

The word moderation is understood in Arabic as *wasath* or *wasathiyyah*, while the practitioner is called *wasith*. In Arabic, moderation is known as *wasath* or *wasathiyyah*, which means *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced) (Kementerian Agama Republik Indonesia, 2019). The term moderation indicates a position in the middle. Moderation is neither on the right side nor on the left side. Moderation is like a clock pendulum, whose movement originates from the edge, but always moves towards the center axis and is never still. Moderation is always balanced in the middle, adapting to the times but does not mean abandoning principles.

Islam is a moderate religion. Moderation in the Quran is explained in Surah Al-Baqarah 143, "And thus we have made you a moderate nation." Many misconceptions in society about moderate attitudes are thought to compromise religious principles and even be called disbelief in the power of religious law. In fact, moderate in Islam is a strong belief and conviction in Islam as the true religion, which teaches justice, balance, and compassion. Moderate attitudes in Islam have been exemplified by the Prophet Muhammad since ancient times. The Prophet Muhammad led Medina by uniting ethnic and religious pluralism as stated in Article 25 of the Medina Charter which states: "For the Jews, their religion, and for the Muslims (followers of Islam) their religion." The moderate attitude of Indonesian Muslims has long been widely recognized. Islam first entered Indonesia brought by moderate Sufi figures (Sufism experts) called Walisongo. Walisongo preached Islam in Indonesia through cultural acculturation, even using local culture as a medium for preaching Islam. The moderate preaching attitude of Walisongo melted the hearts of the Indonesian people to convert to Islam voluntarily and joyfully.

Moderate Islam's mission is to balance two extremes: the far-right and the far-left. The far-right, also known as radical, advocates violence for change. Meanwhile, the far-left, or liberal, prioritizes individuals living as freely as possible. Moderation balances fundamental Islamic thought, attitudes, understanding, and movements with liberal Islamic thought and attitudes.

Strengthening religious moderation in Indonesia is currently being intensively promoted. Radical understanding leading to terrorism is a major problem for Indonesian Muslims. Radicalism has begun to penetrate universities and university students, which is feared to shake their nationalism. Ismail (2021) explained that several studies show the spread of extremist ideology in universities (Setara Institute, 2019) and 39% of students at seven state universities are exposed to radicalism (BNPT, 2018). The issue of religious moderation among students is very worrying, because students are the pillars of civilization. Students are not only recipients

of knowledge, but also future leaders responsible for maintaining the integrity of the Unitary State of the Republic of Indonesia in the future.

An understanding of religious moderation needs to be imparted to young Muslims, especially students in Islamic boarding schools (*pesantren*). Like university students, students are future religious scholars and national leaders with the potential to build a harmonious and peaceful society. Students' religious moderation must be fostered in Islamic boarding schools as a foundation and guide for social life and in addressing multiple religious interpretations. Islamic boarding schools are the perfect place to instill tolerant, inclusive, and moderate Islamic values. Islamic boarding schools conduct Islamic *da'wah* using a socio-cultural approach, integrating social and cultural aspects in their *da'wah*. However, some Islamic boarding schools are currently losing their authenticity as places for fostering moderate attitudes. They are becoming places for transnational religious cultivation *that* tend to emphasize the rejection of all forms of national values and culture, with a rigid religious spirit that leads to resistance (Muhtarom et al., 2020). Some Islamic boarding schools are now beginning to be influenced by radicals who promise a life according to Islamic law, such as a caliphate. Yet, Islamic boarding schools and their students have long been at the forefront of the struggle for peace in Indonesia. Islamic boarding schools should be bastions of Islamic moderation and resist these imported ideologies.

Sirnarasa Islamic Boarding School is a Sufism Islamic boarding school with the Qadiriyyah Naqsyabandiyah Order founded by Sheikh Muhammad Abdul Gaos Saefulloh Maslul (Abah Aos) and located in Ciamis, West Java. Sirnarasa Islamic Boarding School is guided by the Tanbih Thoriqoh Qodiriyyah Naqsyabandiyah Suryalaya in fostering an attitude of religious moderation in students. Tanbih is a testament or important message from Sheikh Abdullah Mubarak bin Nur Muhammad (Abah Sepuh) which has Sufi values of religious moderation. The values contained in the Tanbih are religious values, nationalism, mutual cooperation, tolerance, empathy, anti-violence, anti-bullying, peace-loving and social care values (Nuraeni, 2021). The value of religious moderation contained in the Tanbih is about national commitment, tolerance and anti-violence. The concept of Tanbih in religious moderation becomes a guideline in attitudes, actions and behavior so as to form good citizens (*cageur bageur*).

Tanbih is used as counseling guidance material for Sirnarasa students to shape the personality of students who love their homeland. Some Sirnarasa students have problems with religious moderation and some do not have problems. All students are given Tanbih counseling guidance because being moderate is not an instant thing but needs to be pursued. Some Sirnarasa students who have problems with religious moderation include: not wanting to attend ceremonies due to laziness; feeling exclusive and not wanting to befriend those who are not from the student circle; excessive criticism of the state; anger and not accepting when their teacher, Abah Aos, is criticized or even vilified by others; and committing verbal violence in carrying out *amar ma'ruf nahi munkar* to other students. Tanbih counseling guidance is carried out as a *preventive* and *curative effort* for the formation of the personality of moderate students. becoming the foundation, guideline and fortress of Sirnarasa students in behaving in society in the future.

Tanbih is a form of Sufi counseling used at the Sirnarasa Islamic Boarding School. Sufi counseling is guidance and counseling with a Sufi approach and its practice is carried out by

Sufi experts (Samad, 2016). Sufi counseling provides healing not only on the psychological aspect but more on *the soul* or feeling aspect. Sufi counseling guides clients to cleanse their souls so they can connect with God. According to Imam Ghazali, (Samad, 2016) Sufi counseling uses three types of methods: *takhalli* (cleansing despicable traits), *tahalli* (cleansing the soul clean with praiseworthy traits) and *tajalli* (*unveiling the veil of human connection with God*). *These three methods are a series of processes that cannot be separated in Sufi counseling, including in Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah Suryalaya counseling to foster religious moderation in students. The benefits of Sufi counseling are to make students have a moderate attitude within themselves. The desired attitudes of religious moderation are: tawassuth, tasamuh, syura, i'tidal, islah, muwathonah, marhamah and cultural friendliness. (Azis & Anam, 2021).*

Based on the background above, the problem formulation in this study is the process of Sufi counseling guidance through Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah Suryalaya to foster an attitude of religious moderation among Sirnarasa students. The purpose of this study is to determine the process of Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah Counseling Guidance to foster an attitude of religious moderation among Sirnarasa students. This study refers to the theory of indicators of religious moderation attitudes according to the Ministry of Religious Affairs of the Republic of Indonesia (2019), namely national commitment, tolerance, anti-violence and accommodating to local culture.

Previous research has examined the relationship between Tanbih and religious moderation, namely Feriyanto (2020) with the title of Tarekat and Religious Moderation (Study of Tanbih Practices Among Practitioners of Thoriqoh Qodiriyyah Naqsyabandiyyah Pesantren Sirnarasa. According to him, the form of religious moderation of Thoriqoh Qodiriyyah Naqsyabandiyyah practitioners is inclusive and social solidarity; practicing the teachings of Tanbih changes oneself from being intolerant to being tolerant, thinking becomes wise, mutual respect and appreciation. Likewise, Faza's research (2022) examines the relationship between religious moderation and Sufism with the title Religious Moderation of the Sufis. The results of his research are that Sufis have religious moderation values such as *tawazun* (balance) by balancing nature and sharia. Other research examines how counseling can form a moderate attitude, namely Bahri and Muniroh's (2023) entitled "Religious Values-Based Counseling Shaping Moderate Attitudes." According to him, a religious values-based counseling program fosters tolerant attitudes and behavior in students by accepting differences and maintaining peace between religious adherents. Unlike previous research, this paper examines the significance of Sufi counseling through Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah in fostering moderate religious attitudes among students.

RESEARCH METHODOLOGY

This research methodology uses a qualitative approach with a case study method. A qualitative research approach is a research and thought process based on social research methods or human problems (Fadli, 2021). This research also uses a case study method. According to Rahardjo (2017) a case study is a series of scientific activities carried out in depth on a program, event, and activity within an individual, group, or institution to gain in-depth knowledge.

The research location is the Sirnarasa Islamic Boarding School, located in Ciceuri Hamlet, Ciomas Village, Panjalu District, Ciamis Regency, West Java Province. This Islamic

boarding school is the location where the researcher conducts the research. The study focuses on the religious moderation of Sirnarasa students and Sufi counseling through tanbih. Thoriqoh Qodiriyyah Naqsyabandiyyah Suryalaya which is carried out at the Sirnarasa Islamic Boarding School to foster an attitude of religious moderation among students.

The data collection techniques in this study used participatory observation, semi-structured interviews, and published documents such as the biography of Abah Aos as the Founder of the Pesantren and Mursyid Thoriqoh Qodiriyyah Naqsyabandiyyah Suryalaya Sirnarasa, as well as his works. The data analysis techniques used data reduction, data display, and drawing conclusions.

The informants selected in this study were the actors directly related to the Tanbih Guidance and Counseling at Sirnarasa Islamic Boarding School, namely the Founder of Sirnarasa Islamic Boarding School, the Leader of Sirnarasa Islamic Boarding School, the Teachers of Sirnarasa Islamic Boarding School, the Administrators of Sirnarasa Islamic Boarding School and the Students of Sirnarasa Islamic Boarding School. The selection of these informants was based on the consideration that the informants were considered to be the most knowledgeable about the problems to be studied. The Founder of the Islamic Boarding School interviewed was Sheikh Muhammad Abdul Gaos SM (Abah Aos) and the head of the Islamic boarding school interviewed was K.H. Dr. Dadang Muliawan, M.Sos. The teachers of the students interviewed were Ahmad Ramdan, M.Sos, Ustadzah Lilis and Ustadzah Sambas. The administrators of the students interviewed included IN, ZM and WP. Observations were made on Abah Aos as a counselor, all Sirnarasa students as clients of Tanbih counseling guidance, Sirnarasa Islamic Boarding School as a place where Tanbih counseling guidance is carried out and on Tanbih counseling guidance activities carried out at Sirnarasa Islamic Boarding School.

RESULTS AND DISCUSSION

1. Sirnarasa Islamic Boarding School as a Sufi Islamic Boarding School

Sirnarasa Islamic Boarding School is one of the Islamic boarding schools in Indonesia. It is located in Ciceuri Hamlet, Ciomas Village, Panjalu District, Ciamis Regency, West Java. The founder of Sirnarasa Islamic Boarding School is Sheikh Muhammad Abdul Gaos Saefulloh Maslul (Abah Aos). He studied Sufism and entered the Qadiriyyah Naqsyabandiyyah Suryalaya Order, receiving talqin from his teacher, Abah Anom. After Abah Anom died his mursyidan was continued by Abah Aos becoming the 38th murshid of Thoriqoh Qodiriyyah Naqsyabandiyyah Suryalaya. His preaching touched the hearts of the mustami' so that many wanted to follow in his footsteps by entrusting their children to the Sirnarasa Islamic Boarding School. They have great hopes that their child will become a pious, pious person, an expert in dhikr who is always with Allah and is a *lover* of Allah.

Sirnarasa Islamic Boarding School has a high religious dynamic. Islamic teachings are always taught and practiced. Sirnarasa Islamic Boarding School has a superior institution that is popular for studying Sufism and Sufism. Sirnarasa Islamic Boarding School fosters students in various fields of knowledge and guides them to become '*alim*, '*abid* ', and '*zakir*', namely students who always acquire religious knowledge, students who become worshippers who always practice obligatory and sunnah worship, and students who always dhikr to Allah. Sirnarasa Islamic Boarding School fosters and educates students in

various fields of knowledge such as the science of monotheism, the Quran, hadith, nahwu, shorof, fiqh, ushul fiqh, and also includes the science of Sufism. The Sufism books studied are related to The Naqsyabandiyyah Qodiriyyah Thoriqoh is a book by Abah Anom such as *Miftah ash shudur* and a book by Abah Aos such as *Fadhoilu asy Syuhur* and *Sunan al Mardhiyyah*. The students carry out the practices of the Naqsyabandiyyah Qodiriyyah Thoriqoh as exemplified by Abah Aos as Mursyid, namely the practices of dhikr, sunat prayer, manaqib and khataman.

2. Sufi Counseling Guidance of Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah Suryalaya to Cultivate Moderate Attitudes in Religious Affairs of Sirnarasa Students

Sheikh Muhammad Abdul Gaos (Abah Aos) is the mursyid of the Thoriqoh Qodiriyyah Naqsyabandiyyah Suryalaya Sirnarasa Pancasila and Citizenship Education. He is a mentor and counselor for students who helps them develop an attitude of religious moderation. Tanbih has been absorbed and practiced by Abah Aos in his daily life, thus realizing a moderate attitude that comes from the purity of his heart. Abah Aos' principle is to preach with secondhand knowledge, namely knowledge that has been previously practiced. According to Kusnawan (2020) *Mursyid* (guide) is a Muslim who has knowledge of the Islamic religion and Islamic da'wah science and has carried out da'wah *nafsiyah* or da'wah himself.

Abah Aos' moderate attitude is used *as a good example* for students. Sirnarasa students are determined to "follow Abah" as a form of a student's willingness to learn from his mursyid and also a form of a client's willingness to accept counselor assistance. Abah Aos is moderate because he has a national commitment, namely loving the unitary state of the Republic of Indonesia, loving the red and white colors and obeying religious and state rules. Abah Aos is tolerant of other religions by accepting anyone without discrimination, including non-Muslims. According to Sa'adah (2024), Abah Aos uses the Imam Syafii school of thought but does not rule out the possibility of following other schools of thought adjusted to the situation and conditions, such as in the recitation of *usholli* in prayer, which is not loud to respect the Ikhwan Thoriqoh Qodiriyyah Naqsyabandiyyah who do not like to recite *usholli*, because recitation of *usholli* is sunnah. The goal is, of course, to embrace all Muslims to become *experts in dhikrullah*, regardless of their religious affiliations. This demonstrates Abah Aos' tolerance of interfaith differences within Islam. Abah Aos's attitude is gentle and he does not use violence in his daily life or in his preaching. If evil is no longer tolerated, it is handed over to the authorities. In terms of culture, Abah Aos loves the arts and culture and uses culture as a medium for preaching, such as the wayang ajen (puppet) culture performed annually in celebration of Abah Aos's *birthday* (Ramadan: 2024). This attracts the attention of Muslims outside Nahdlatul Ulama, such as those from Persis and Muhammadiyah, to join *the Thoriqoh*.

3. Tanbih Counseling Guidance Counselors to Cultivate Moderate Religious Attitudes among Students

The students' daily mentors are the Islamic boarding school leaders, student administrators, and student teachers. However, they still use Abah Aos's teachings in their guidance and counseling process. They also use Abah Aos as *a role model* in guiding students to behave moderately. According to student administrator ZM (2024), Abah Aos serves as a role model in guidance and counseling because we are here to follow Abah. Therefore, it can be said that Abah Aos guides the students indirectly.

Abah Aos besides Mursyid The Qodiriyyah Naqsyabandiyyah Suryalaya Sirnarasa Thoriqoh also became a *mursyid* or counselor who provided assistance to Sirnarasa students in the counseling guidance process. Abah Aos guided the students' social attitudes by teaching the Tanbih of the Qodiriyyah Naqsyabandiyyah Suryalaya Thoriqoh. The Tanbih contains the procedures for the Qodiriyyah Naqsyabandiyyah Thoriqoh Ikhwan to behave well towards fellow human beings (*hablum minannas*) including those of different religions. The Tanbih of the Qodiriyyah Naqsyabandiyyah Thoriqoh has been fully absorbed by Abah Aos, because Abah Aos never conveyed secondhand knowledge that was never practiced. The Head of the Sirnarasa Islamic Boarding School, K.H. Dr. Dadang Muliawan, M.Ag said, "If you want to see the form of tanbih, it is in Abah Aos." Abah Aos gave an example of religious moderation such as loving the Indonesian nation and respecting differences in religion. Through Abah Aos's da'wah bil hal, students find it easier to practice this attitude. Furthermore, Sirnarasa students are committed to always following Abah, regardless of their circumstances. Students more easily experience the benefits of Abah's guidance through tanbih (religious teachings) and apply them in their daily lives. As students of the tarekat, following a teacher is essential because a Mursyid (teacher) is more knowledgeable about evidence and explanations than his students.

According to Ustadzah Lilis, Abah Aos' love for the country is beyond doubt. Pangersa Abah accepts Pancasila and the 1945 Constitution, and never misses the August 17th flag-raising ceremony. Pangersa Abah is very obedient to the rules of the state. When looking at problems, he views them from the perspective of religious and state law. He always guides his brothers and students to obey the state, such as participating in general elections, making an ID card at the age of 17, making a driver's license for drivers. Abah Aos's tolerant attitude certainly follows his teachers, namely Abah Anom and Abah Sepuh, as stated in Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah Suryalaya. Abah Aos's tolerant attitude includes: Abah Aos accepts anyone who comes to Sirnarasa and never discriminates, including those who come are non-Muslims, Abah Aos invites non-Muslims to worship according to their beliefs. Abah Aos once visited the Vatican to observe Christian worship and appreciate them. He has a Bible for religious studies, and he has had discussions with non-Muslims. Abah Aos is a compassionate and gentle person towards everyone. Abah Aos always smiles and always pays attention to the person he is talking to, making everyone melt and always feel cared for. He always cares about everyone's feelings. For example, he cares about the feelings of students when they are woken up with a gentle manner. He respects even small things, let alone big things. His principle is to love and not hate anyone, including the devil who always bothers humans.

Students experiencing religious moderation issues receive counseling assistance from the Islamic Counseling Guidance and Counseling program at the Sirnarasa Islamic Da'wah College. These students are professional counselors, having acquired counseling knowledge and skills during their studies. According to Ulfiah and Jamaluddin, (2022) counseling is a professional service provided by trained counselors to clients (counselees) to help them optimize their self-esteem and resolve their problems.

4. Tanbih Counseling Guidance Client

The clients of Tanbih Counseling Guidance are all male and female students of Sirnarasa. Tanbih guidance is given to all students since a few weeks after entering the

Sirnarasa Islamic boarding school. Some new students of Sirnarasa have problems with religious moderation and some do not (WP: 2024). They need to be given Tanbih guidance to foster an attitude of religious moderation. In the book by Kusnawan (2020), guidance or *irshad* is more general in nature, whether there are problems or not, it may be in the form of providing information, direction or advice. Guidance is *preventive in nature*. Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah guidance is given to students even those who do not have problems so that it becomes a strong fortress and foundation to prevent student radicalism in the future.

In contrast to Tanbih guidance clients, Tanbih Counseling clients are Sirnarasa students who have problems with religious moderation despite being given Tanbih guidance. These students' problems require counseling to optimize the students to face their problems. The goal is to make the students change to be more moderate. The problems of students who need Tanbih counseling are those related to deviations from religious moderation, namely not loving the unitary state of the Republic of Indonesia, not accepting Pancasila as the state's foundation and the 1945 Constitution as the state consensus, being intolerant of religious differences, being intolerant of intra-religious differences, being radical and not being accommodating to local culture.

According to IN and ZM (2024), the problems of religious moderation among students that were found and needed counseling were not carrying out the red and white flag ceremony due to laziness, being rude and forcing when *amar ma'ruf nahi munkar*, looking down on friends who still lack religious knowledge, being angry and not accepting when their teacher, Abah Aos and his teachings were criticized and denigrated by others on social media, feeling exclusive and not wanting to be friends with people who were not from the santri community, being critical and not wanting to lose to different views and blaming other people's attitudes. This immoderate attitude is very natural, because humans have bad traits in themselves (*fujur*) but have the potential to become noble and pious humans.

In Sufism, physical problems are the impact of spiritual problems. The Apostle said that in the human body there is a piece of flesh, if it is good then all the members of the body will be well. If he is bad, then all his body parts will be bad. That lump of meat is the heart (HR. Bukhori Muslim). So, to foster an attitude of religious moderation, guidance can be given that focuses on the inner heart. Liver disease must be avoided because it will lead to an immoderate attitude. Diseases in the heart that must be cured are ungrateful, argumentative, *arrogant* (arrogant), and *hasad* (jealousy).

Not accepting other religions is a sign of ungratefulness to Indonesia's independence heroes. They made Pancasila the unifying principle for all religious adherents in Indonesia. We must always protect and uphold the legacy of these heroes. A heart that is always arguing leads to an attitude of arguing with the State and Government. Allah has commanded humans to obey Allah, the Messenger, and Ulil Amri (those in authority) in Surah An-Nisa, verse 59: "O you who believe! Obey Allah and obey the Messenger (Muhammad) and Ulil Amri (those in authority) among you." This argumentative nature is a reprehensible trait that must be corrected. *Arrogance* (pride) in the heart makes a person feel that they are always right, not listening, and showing anger when criticized by others. Meanwhile, envy in the heart makes a person want to take away the freedom of others, take away their religious rights, and take away their right to express their opinions. Heart disease

must not be allowed to persist because it is feared to influence individual attitudes to become immoderate and even lead to radicalism.

5. Tanbih Counseling Guidance Material

The Tanbih Counseling Guidance material to foster a moderate religious attitude in Sirnarasa students is sourced from Sufism teachings, namely tanbih and everything about Abah Aos in the form of his moderate words and attitudes. According to the IN student administrator (2024), IN provides guidance on the moderate religious attitude of students usually using the words Abah and tanbih. Tanbih explains attitudes towards others and attitudes towards adherents of different religions in a country. Tanbih has Sufism values that can foster a moderate religious attitude in students. Likewise, Abah Aos is a Mursyid Thoriqoh Qodiriyyah Naqsyabandiyyah Suryalaya Sirnarasa Pancasila and Citizenship Education certainly has knowledge and *shufiyyah practices* that are *role models* in the attitude of religious moderation.

Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah Suryalaya is an important testament or message written by Sheikh Abdulloh Mubarak bin Nur Muhammad (Abah Sepuh) in 1956 AD. Tanbih guides humans towards Allah and is a boundary or signpost in the life of society, nation and state. Tanbih has teachings that provide Sufistic education to all practitioners of Thoriqoh Qodiriyyah Naqsyabandiyyah so that they have good relationships between fellow humans, and socialize well as a form of purity in their hearts. The values of religious moderation in Tanbih which are in accordance with the indicators of religious moderation include:

- a. Tanbih contains a national commitment and maintaining the integrity of the unitary state of the Republic of Indonesia. Abah Sepuh wrote a will in the Tanbih to all the Ikhwan to safeguard the State in its entirety, including Pancasila and Law 45. Abah Sepuh's spirit of nationalism in the Tanbih wants to be transmitted to all the brothers practicing Thoriqoh Qodiriyyah Naqsyabandiyyah . Abah Sepuh uses the word Negara in Tanbih eight times with the following aims: (a) Pray for the leader of the State to become more noble. (b) Guiding students to be careful in their behavior so as not to violate state regulations. (c) Guiding students to be obedient to the State as proof of willingness towards Allah (d) Guiding students not to violate state regulations because they are influenced by Satan and the temptation of lust. (e) Guiding students to work together to carry out State orders. (f) Guiding students to help comply with State orders. (g) Guiding students not to help in hostility towards the State. (h) Explain to students (practitioners of the Qodiriyyah Naqsyabandiyyah Thoriqoh) that national disasters occur due to the actions of its people.
- b. The attitude of tolerance in Tanbih consists of inter-religious and intra-religious tolerance. Tolerance between religions is further explained by quoting Surah Al Kafirun verse 6 with the following intentions: (a) So that hostility does not occur. (b) To live in harmony and peace. (c) To respect each other but not interfere. (d) Be virtuous, orderly and peaceful (e) So that you don't regret it later. Intra-religious tolerance is also taught in Tanbih, so that practitioners can practice it The Qodiriyyah Naqsyabandiyyah followers have a moderate attitude towards other Muslims, namely: (a) Mutual respect. (b) Not being disappointing towards others. (c) Helping each other in goodness and piety towards religion. (d) Not helping each other in committing sins and hostility

- towards religion. (e) Not hating scholars of the same era. (f) Not blaming the teachings of others. (g) Not examining other people's students.
- c. Tanbih explained polite and non-violent ethics in accordance with the Koran and hadith. Tanbih explained these ethics as follows: (a) Respect, harmony and respect for people of higher rank (*dzohir* and inner). (b) Humility, mutual cooperation, no disputes and no disputes with people of equals. (c) Compassion, not insulting and not being arrogant towards people lower down so that they are not afraid, not wild and not hurt. (d) Give gentle advice to people lower down so that they are wise (obedient) and do good. (e) Compassion, being friendly, generous towards the poor.
 - d. Tanbih accommodates local culture. Tanbih includes ancestral proverbs in the sentence: "*Geuning dawuhan sepuh babeula, 'Sina logor dina liang jarum, ulah sereg di buana* ." Abah Sepuh respects culture by using Sundanese proverbs in Tanbih. The use of proverbs is a form of local wisdom. Tanbih will Abah Sepuh was originally in Sundanese which was then translated into Indonesian because many brothers from outside Java did not understand Sundanese. Tanbih in Sundanese is used to this day in manaqib, which is a characteristic of Thoriqoh Qodiriyyah Naqsyabandiyah preserving Sundanese culture.
 - e. Tanbih contains balance. The principle of *tawazun* (balance) in the Tanbih is explained in the Tanbih in the words: State Religion, inner dzahir, getting along with each other but acting mixed together (respecting each other but not interfering with each other), the world of the afterlife, a peaceful heart, a comfortable body, the main mind is a perfect body, cageur bageur and a spiritual body. Balance in Tanbih so that humans are balanced in matters of this world and the hereafter and also balance between *hablum min Allah* and *hablum min an nas*. Balance is another meaning of religious moderation, namely a balanced attitude means being fair and not biased.

Abah Aos summarized the Tanbih into nine specific points, called the nine pillars of world civilization. Some of the points contain recommendations for moderation. The contents of the nine pillars of world civilization are about the procedures for behaving towards anyone, including those of different religions or different sects in Islam, including: (1) To those who are superior, you must be respectful. (2) Do not fight with others. (3) Do not insult those who are inferior. (4) To the poor, you must be compassionate. (5) You must not hate contemporary scholars. (6) Do not examine the teachings of others. (7) You must not examine the students of others. (8) Do not change your attitude even if you are disappointed. (9) You must love those who hate you.

6. Tanbih Counseling Guidance Method

Tanbih Counseling Guidance at Sirnarasa Islamic Boarding School uses three methods based on the number of *mursyad bih*, namely: *irsyad nafsiyah* or self-guidance, *irsyad fardiyah* or individual guidance and *irsyad fiah* or group guidance.

Irsyad Nafsiyah in the Tanbih Counseling Guidance means students read the nine pillars of world civilization every morning and then reflect on it so that it becomes a guide for themselves in social life. The reading is carried out every morning after carrying out the sunnah prayers of *isyraq*, *Isti'adzah*, *istikhoroh*, *thanks ni'mah*, *dhuha* and *kafaratul al baul*.

Irsyad Fardiyah's approach to Tanbih Counseling Guidance is through individual counseling. Students experiencing problems can consult directly with Abah Aos to address their concerns. Individual counseling from Abah Aos is usually conducted at the student's

voluntary request. Students experiencing religious moderation issues are usually addressed directly by the student administrators. Several of the student administrators are graduates of the Islamic Counseling Guidance Program at the Islamic Da'wah College, making them professional counselors. The counseling utilizes Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah as the counseling material and Abah Aos as *a role model*.

Irsyad fiah in Tanbih Counseling Guidance at Sirnarasa Islamic Boarding School through several activities, namely manaqib, group guidance and group counseling. (1) Manaqib santri is carried out once a week every Friday and is attended by all male and female santri. Manaqib is filled with practical service and scientific service. Tanbih is read during practical service and then used as guidance material during scientific service. In addition to manaqib santri, there is also general manaqib which is directly led by Abah Aos and is carried out once a month, namely on the 14th of each month in the Hijriah count. (2) Group guidance Tanbih Counseling Guidance is divided into three, namely guidance for each generation, guidance for male santri and guidance for female santri. Guidance for each generation is guidance only for certain generations according to a certain gender, only women or only men. This guidance is only around 10-20 people, so it is called *fiah qolilah guidance* or small group. *Fiah* guidance for students is given by Abah Aos during *the suhbah* at certain times. Other guidance is given by the head of the Islamic Boarding School to all students, given by the rois to male students, and given by the roisah to female students. The guidance time is every Sunday. (3) Group counseling Tanbih Counseling Guidance is carried out when students have problems with religious moderation. Several students who have problems can go directly to Abah Aos voluntarily to tell their problems. Abah Aos is happy to help students to solve the problem. As for students who have problems with religious moderation at the Islamic Boarding School, the counselor calls a number of students who then dialogue with each other to solve the problem and develop themselves to get out of the problem of religious moderation. Group counseling is carried out when students have the same problem and the students solve the problem together.

The Tanbih Counseling Guidance Method to foster a moderate attitude in religious behavior in Sirnarasa students in terms of their actions uses the methods of *hikmah, mauidzah hasanah, mujadalah, uswah hasanah* (exemplary behavior) and *spirituality*. (1) The *hikmah* method is counseling guidance in a wise and gentle manner so that students want to change of their own accord. Abah Aos's wisdom and gentleness in guiding Sirnarasa students make students able to carry out worship of their own accord, without feeling any coercion, pressure or conflict. (2) The *mauidzah hasanah method* is good teaching verbally and in writing. Abah Aos guides students with good teaching using the *khithabah method* and *the kitabah method*. Abah Aos provides teaching and advice to students regarding the proper attitude in religion. Abah Aos's guidance using the written method is poured into his written work in the form of a book. Abah Aos's written works are numerous, but regarding guidance, especially religious moderation, through the written works *Lautan Tanpa Batas* and *Saefulloh Maslul*, he answers 165 problems. (3) The *mujadalah method*, namely a dialogue occurs between the two parties until a solution to the problem arises. Abah Aos guides the Ikhwan Thoriqoh Qodiriyyah Naqsyabandiyyah and students with a dialogue method in *the suhbah*. A dialogue occurs between the two parties about a problem until a solution arises. (4) The exemplary method, namely the counselor provides an example of a

moderate attitude, either himself or others, for the client to follow . Abah Aos guides students with a method of actions that become role models (*uswah shalihah*) for students. (5) The *spiritual method* , namely spiritual counseling guidance between the Mursyid teacher and his students, which begins by building a relationship (lineage in the tarekat) by means of talqin dhikr. The Mursyid in the tarekat guides the physical and spiritual aspects of his students. According to Sambas (2024), Tanbih is a will from the Mursyid teacher so that his guidance can be felt spiritually. People who have been talqin, when their spirituality has been guided through tanbih, are directed. Abah Aos guided the brothers, including the students, both spiritually and spiritually. The students' transformations improved due to the increasingly strong spiritual guidance. Spiritual guidance was also conducted spiritually. Spiritual guidance could be conducted when the students had become experts in the lineage (had entered the tarekat) through talqin. According to Sheikh Ahmad Shohibul Wafa Tajul Arifin (Abah Anom) in the book Miftah ash Shudur (2005), "The harmonious connecting lineage between the spirits of the deceased Sheikhs and the living Sheikhs leads to the Prophet Muhammad and then to the presence of Allah SWT. These deceased Sheikhs also shared various secrets with the living Sheikhs, as well as *tajalli* and blessings. These Sheikhs faced Allah with a firm intention and a firm belief that their goals would be achieved." Murshids are connected to the Prophet in guiding their spiritual path and supervising their education as in QS Al Jumu'ah in the lafadz " *wa yuzakkihim*" meaning and purifying them.(Hakim, 2014)

7. Tanbih Guidance and Counseling Media

The media used in Tanbih Counseling and Guidance are quite diverse, depending on the needs. The IN student administrators stated that when conducting counseling on religious moderation, they typically use books containing Abah Aos's dalil (verdicts) or Abah's edicts, as well as Tanbih books. The nine pillars of world civilization, which are the core of Tanbih, are also used in Tanbih counseling to foster an attitude of religious moderation. These points are displayed on a large poster in front of Abah Madrasah for easy reading by anyone passing by.

According to Ramdan (2024), Abah Aos encourages his students to always wear a red and white peci (cap) for men and a red and white skullcap for women when praying. He also encourages students to wear the red and white uniform correctly, with a red top and white bottom. The red and white colors serve as a form of guidance for Tanbih (Islamic teachings) to foster a moderate religious attitude.

Kusnawan (2020), the medium for Counseling Guidance can be in the form of good deeds (*ahsanu amala*). Manaqib is a ritual activity of the amaliyah Thoriqoh Qodiriyyah Naqsyabandiyyah in which Abah Aos' guidance is also carried out directly to his students, including santri. In addition to manaqib with Abah Aos, Sirnarasa Islamic Boarding School also holds special manakib for santri. Manaqib for Sirnarasa santri is carried out every Friday night. Manakiban activities include good deeds (*ahsanu 'amala*) . Manaqiban is a medium for santri to receive guidance from Abah Aos and other mentors regarding religious moderation. Manaqiban consists of amaliyah service and scientific service. In scientific service, guidance is given to santri.

8. Tanbih Guidance and Counseling Stages

The stages of Tanbih Counseling Guidance carried out at Sirnarasa are divided into several activities, namely: (1) General student guidance stages, namely: reading greetings,

prayers, guidance, closing and greetings. The WP student administrators said that new students at Sirnarasa Islamic Boarding School were given guidance on religious moderation after several weeks of boarding. They were given love and understanding first so they could accept and adapt at the Islamic Boarding School. Abah Aos said "Ecagkeun heula elmuna, save the knowledge first." They were told to just follow along first, later they would feel the benefits. (2) Guidance stages in manakib, namely: reading the Koran, reading the Thoriqoh salawat, reading tanbih, reading tawasul and reading the manqobah of Sheikh Abdul Qadir al Jailani. Next, the scientific service filled with speeches from K.H. Dr. H. Dadang Muliawan or Dr. Hj. Witrin Noor Justiatini or if they could not attend, filled by the ustadz and student administrators. (3) The counseling stage of Abah Aos begins with building a relationship through *talqin* dhikr. Establishing a relationship in the Sufi Order is called *talqin*. Someone who wants to practice the practices of Thoriqoh Qodiriyyah Naqsyabandiyyah must begin with *talqin* so that the student's heart is connected to his teacher. After *talqin* dhikr, problem identification is continued, directing the student to dhikr and other practices, then ending with a spiritual evaluation. (4) The counseling stage by the student administrator, namely building a relationship, identifying the student's problems, giving action in the form of punishment or motivation. Then continued with evaluation and monitoring the student's attitude every day. The student administrator ZM said that the stages carried out are the same as counseling in general by first finding out the cause of the problem. Because there must be something that causes him to act like that. Then a discussion is carried out in a good way. But if for example the problem is quite serious and there must be a deterrent effect then punishment is given. The punishment for the student is in the form of reading dhikr or khataman.

CONCLUSION

The results of the research conducted, it can be concluded regarding the Sufi counseling guidance of Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah to foster a moderate attitude of religiousness of Sirnarasa students. Abah Aos became a guide and counselor for students in conducting Tanbih counseling guidance to foster a moderate attitude of religiousness of students. In daily life, students are also given Tanbih Counseling Guidance by the head of the Islamic boarding school, student teachers and student administrators. The clients of Tanbih Guidance are all Sirnarasa students, both male and female. The clients of Tanbih Counseling are Sirnarasa students who have problems with moderation, namely those that contradict the indicators of a moderate attitude of religion according to the Ministry of Religion of the Republic of Indonesia (national commitment, tolerance, anti-violence and accommodating to local culture). In Sufism, physical problems are the impact of problems in the spirit. An immoderate attitude is caused by several heart diseases that must be avoided, including ungratefulness, likes to argue, *arrogance* and *hasad* (envy). The Tanbih Counseling Guidance material to foster a moderate attitude in religious matters among Sirnarasa students is sourced from Sufism teachings, namely Tanbih Thoriqoh Qodiriyyah Naqsyabandiyyah and everything about Abah Aos in the form of his moderate words and attitudes.

Tanbih Counseling Guidance at Sirnarasa Islamic Boarding School uses three methods, namely: *irsyad nafsiyah* or self-guidance, *irsyad fardiyah* or individual guidance and *irsyad fiah* or group guidance. Based on the actions, the method used in Tanbih Counseling Guidance

is the *wisdom method, mauidzah hasanah, mujadalah, uswah hasanah* (exemplary) and *spirituality*. The Tanbih Counseling Guidance media used are manaqib activities, posters of the nine pillars of world civilization, red and white flags, red and white peci, red and white skullcaps, red and white uniforms and Tanbih books. The stages of Tanbih Counseling Guidance carried out in Sirnarasa are divided into several activities, namely general student guidance, guidance in manakib, Abah Aos counseling and counseling by the student administrators. The stages of counseling guidance are adjusted to the Counseling Guidance activities.

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